

GST 112

NIGERIAN PEOPLE AND CULTURE

Meaning and Definition of Culture

Culture is referred to the human made environment, which includes material and non-material products that are transmitted from one generation to the next. When the individuals are required to transfer information or cultural aspects from one generation to the next, they need to pay attention towards up-gradation of their communication skills. When the communication processes will be worthwhile and meaningful, the individuals will be able to impart knowledge and understanding in terms of cultures to others in a well-organized manner. Information in terms of cultures can be transmitted in oral as well as in written forms of communication. These are transmitted through symbols, constituting the distinctive achievements of human beings, including their embodiments as artifacts. The essential core of culture therefore lies in those finer ideas, which are transmitted within a group, both historically derived as well as selected with the attached value. Culture is referred to historically transmitted patterns of meanings embodied in symbols, by means of which the individuals communicate, preserve, and develop their knowledge.

The term ‘culture’ is derived from the Latin word cult or cultus, meaning tilling or cultivation or refining and worship. It is referred to cultivating or refining a thing to such an extent that its end product evokes ones reverence and admiration. A culture is regarded as the way of life. For all individuals, irrespective of caste, creed, race, religion, ethnicity, occupations, educational qualifications, gender, age and socio-economic background, culture is regarded as one of the indispensable aspects that influences the living conditions. Culture is the symbolic communication, it is passed on from one generation to the next. Culture promotes unity among the individuals, irrespective of differences among them. When the individuals need to work in co-ordination and integration with each other, particularly in educational institutions and various types of organizations, it is vital for them to accept each other’s cultures. One of the important factors that needs to be taken into account are, all the individuals need to form positive

viewpoints in terms of other cultures and there should not be any kind of discriminatory treatment.

Culture is referred to the expression of the nature in the ways of living and thinking. It may be observed in various spheres, which are, social, religious, economic, and political. Culture have been defined by different scholars in different ways. Culture is the configuration of learned behaviour whose components and elements are shared and transmitted by the members of a particular society(Linton, 1947). Culture is the sum total of integrated learned behaviour patterns which are characteristics of the members of a society and which is, therefore, not the result of biological inheritance. Culture is the totality of group ways of thought and action duly accepted and followed by a group of people. Taylor (1971), define culture as the complex whole which includes knowledge, belief, art, morality, law, practice and other capabilities and habits, acquired by man as a member of society. Culture is the whole complex of distinctive spiritual, material, intellectual and emotional features that characterize a society or social group (World Conference on Cultural Policies, Mexico City, 1982). Also culture can be conceptualized as the sum total of human achievements, material as well as non-material, capable of transmission, socially, i.e., by tradition and communication, vertically as well as horizontally. These definitions are comprehensive in nature as they emphasize on the true meaning of culture which is distinct, inclusive of material as well as non-material aspects, connected with social values, transmittable and to be acquired and learned by virtue of being member of a society. Material culture includes all tangible man-made things or objects created by human interaction such as clothes, books, tools, vehicles, utensils, TV, radio, etc. whereas non-material culture includes those intangible ideals, attitudes and values which bring modification in behaviour of an individual such as language, literature, customs, tradition, values, beliefs, etc. Thus, culture can be referred to the system of learned behaviour shared by and transmitted among the member of a group.

Characteristics of Culture

On the basis of earlier mentioned definitions of culture, its various characteristics are given in the following manner:

1. Culture is man-made: The development or existence of culture is not a natural thing coming directly from sky, but is man-made. Kimball Young (1939) rightly said, the cultural world is the creation of man himself as he has learned how to manage nature and himself throughout his entire existence. In the words of Taylor, culture consists of the works of man.
2. Culture is an acquired trait: Contrasting to biological heredity, culture can be called as the social heredity (Ottaway). Its meaning and definitions say that it is not innate but is acquired and learned by the people through social contacts and interaction, no matter formally or informally. According to Robertson (1992) culture is that which individuals, groups and societies produce and acquire in order to function effectively.
3. Culture is a distinct entity: It has distinctiveness which makes it vary from place to place. It varies widely around the globe. Different societies of the world have their distinct cultural patterns which help in establishing different identities of different nations. Every society is characterized by its distinct and unique culture.

4. Culture is material as well as non-material: Culture includes intangible ideas, customs, traditions, beliefs, etc. along with tangible objects and things created by human interaction. The look at an object gives idea about its culture.
5. Culture is transmittable: Cultural traits are transmitted from one generation to another. This transmission is a continuous process. Every generation has freedom to modify cultural heritage and transmit it to coming generations.
6. Every culture has utility: A culture is considered to be good if it possesses the quality of being utilized by the individual as well as the entire society. It should be ideal for the group. The decay of any cultural pattern depends upon its level of utility.
7. Culture is dynamic in nature: Culture is not static but dynamic. It tends to change according to the changing trends and time. Our own beliefs, ideas, thinking patterns, behaviours, etc. are different from our forefathers'. That's due to the changing nature of culture.
8. Culture is social, not individual heritage: Culture is not an individual product, but a social product which is being shared by the members of the group.
9. Culture is symbolic: Culture and its transmission are based on symbols which are exclusive to human beings. Symbols are the central component of culture. Symbols refer to anything attached with meaning and used for communication with others. Language is one of the symbols of culture which helps in preservation and creation of culture for retrospective as well as prospective analyses.

Radhika identified characteristics of culture as:

Culture is learned and Acquired – From the stage of early childhood, culture is transmitted to individuals. Culture is learned throughout the lives of the individuals. Throughout one's lives, it is important for the individuals to generate information in terms of various aspects of culture.

Culture is shared by Group of Individuals – Culture is shared by the group of individuals. Whether the individuals are family members, living in the same household, or are students, pursuing the same educational program or are colleagues. When the individuals possess the same norms, values, beliefs and viewpoints, it is stated that culture is shared by group of individuals.

Culture is Cumulative – The knowledge and understanding of various factors in terms of culture is communicated in other words, transformed from one generation to the next. The culture is transmitted from parents to children and further to their children. When the individuals augment their understanding in terms of culture, they need to ensure they put it into practice in order to enrich their lives.

Culture gets transformed – Within the course of time, culture gets transformed. The individuals bring about transformations in number of aspects. These include, home environmental conditions, personal appearance, jobs, tasks, activities, daily life routine and so forth. When

changes takes place in these aspects, the culture also gets transformed. The individuals bring about changes in attitudes and behavioural traits as well. There are knowledge, customs, traditions and norms that are no longer recognized and put into operation, as transformations takes place in cultures. But when the individuals are bringing about changes in cultures, they need to ensure that they should prove to be beneficial, worthwhile and effective upon their lives. Bringing about transformations in culture is not regarded as negative, but it should be brought about for promoting betterment and well-being of the individuals as well as organizations. Therefore, transformations in culture is also regarded as an important characteristic of culture.

Culture is Dynamic – Culture does not remain the same and it is of dynamic nature. Within the course of time, the individuals bring in new ideas and perspectives and initiate new cultures. For instance, it is a belief that is possessed by the individuals on a comprehensive scale that one should offer prayers in the morning to the Almighty. In some households, one does not enter the kitchen to prepare meals without taking a shower and so forth. These are beliefs, which are followed by household members.

Culture provides the Range of Permissible Behaviour Patterns – Through culture, the individuals generate information in terms of norms, values, beliefs and behavioural traits that they need to put into operation. The individuals need to implement certain behaviour patterns in order to achieve personal and professional goals, maintain pleasant and amiable terms and relationships with others within as well as outside the homes and in enriching one's lives. The concept of culture renders an important contribution in imparting knowledge and understanding to the individuals in terms of behaviour patterns. The important behaviour patterns that are acceptable within the community are, communicating with others in a polite and respectful manner, inculcating the traits of morality, ethics, diligence and conscientiousness, depicting helpfulness and co-operation, recognising one's duties and responsibilities and possessing a sharing nature.

Culture is Diverse – Culture is the system that has mutually interdependent parts. Although these parts are separate, but they are interdependent on one another forming culture as a whole. It is comprehensively understood that not only in India, but in other countries of the world as well, there are numerous categories and backgrounds of individuals, who are different from each other

in terms of cultures. The cultures render an important contribution in enriching the overall lives of the individuals.

Culture is Ideational – When it is stated that culture is ideational, it lays down an ideal pattern of behaviour, which is to be put into operation by the individuals to a major extent. For instance, socialization and effective communication are regarded as crucial factors, which need to be focused upon by the individuals, irrespective of their backgrounds, occupations and categories. Through culture, the individuals generate awareness in terms of ways that are needed to communicate in an effective manner. These are, making use of polite language and decent words, smiling and wishing, addressing in a friendly manner, saying thank you, apologizing when done something wrong, being patient, waiting for one's turn and giving others a chance, controlling the feelings of anger and frustration, possessing an adjustable attitude and possessing a co-operative and approachable nature. It is necessary for the individuals to implement these factors within as well as outside the homes, particularly when they are dealing with individuals, who they need to work and collaborate with. Therefore, culture is ideational is regarded as one of the important characteristics of culture.

Culture helps in Providing Solutions to Problems – In an individual's lives, it is apparent that they experience number of problems and challenges. In order to enrich their lives, it is crucial for the individuals to provide solutions to problems and challenges. In some cases, the individuals are able to solve the problems on their own, whereas, in other cases, they need to obtain help and support from others.

Culture Contributes in Effective Growth and Development of Individuals – As it is comprehensively understood that from the stage of early childhood, parents at home as well as teachers in schools impart to the individuals, knowledge and understanding in terms of cultures. When the individuals acquire an efficient understanding and put into operation cultures in their lives, they will be able to benefit in number of ways as well as contribute sufficiently in leading to their effective growth and development. From the stage of early childhood, the parents are vested with the responsibility of putting into operation the measures and approaches that may lead to effective growth and development of their children. On the other hand, when the individuals gain maturity, they themselves need to be aware in terms of measures and ways that would lead to their well-being and progression.

The Importance of Culture

Culture is the lifeblood of a vibrant society, expressed in the many ways we tell our stories, celebrate, remember the past, entertain ourselves, and imagine the future. Our creative expression helps define who we are, and helps us see the world through the eyes of others. In addition to its intrinsic value, culture provides important social and economic benefits. With improved learning and health, increased tolerance, and opportunities to come together with others, culture enhances our quality of life and increases overall well-being for both individuals and communities.

Individual and Social benefits of culture

Intrinsic benefits: Participating in culture can benefit individuals in many different ways, some of which are deeply personal. They are a source of delight and wonder, and can provide emotionally and intellectually moving experiences, whether pleasurable or unsettling, that encourage celebration or contemplation. Culture is also a means of expressing creativity, forging an individual identity, and enhancing or preserving a community's sense of place. Cultural experiences are opportunities for leisure, entertainment, learning, and sharing experiences with others. From museums to theatres to dance studios to public libraries, culture brings people together. These benefits are intrinsic to culture. They are what attracts us and why we participate.

Improved learning and valuable skills for the future: In children and youth, participation in culture helps develop thinking skills, builds self-esteem, and improves resilience, all of which enhance education outcomes. For example, students from low-income families who take part in arts activities at school are three times more likely to get a degree than those who do not. Cultural heritage broadens opportunities for education and lifelong learning, including a better understanding of history.

Better Health and well-being: Participation in culture contributes to healthy populations in several ways. Creativity and cultural engagement have been shown to improve both mental and physical health.

Vibrant Communities: The benefits of culture for individuals can spill over to society as a whole. Culture helps build social capital, the glue that holds communities together. By bringing people together, cultural activities such as festivals, fairs, or classes create social solidarity and cohesion, fostering social inclusion, community empowerment, and capacity-building, and enhancing confidence, civic pride, and tolerance. The social capital created through culture increases with regular participation in cultural activities. Cultural engagement also plays a key role in poverty reduction and communities-at-risk strategies. Culture is important to the vitality of all communities.

Economic benefits of culture: The culture sector helps support the economy through direct and indirect job creation. It also helps spur innovation in other sectors in the form of productivity advancements, regional development, community branding, and increased local tourism.

Contribution to job creation: Economic opportunities created by culture have taken on greater importance as economies transition from the industrial model, and work based on physical labour, to a new model in which knowledge and creativity drive productivity and growth.

Contribution to Tourism: Culture makes a significant contribution to the tourism industry in Nigeria. The many festivals and events hosted each year in every corner of Nigeria, coupled with the several museums, art galleries, and historic sites, are magnets for cultural tourists.

Marriage

Marriage is an important and universal social institution of society. As a social institution, it provides a recognised form for entering into a relatively enduring heterosexual relationship for the bearing and rearing of children. It is thus primarily a way of regulating human reproduction. This reproduction, however, also has a sociological dimension. The right of sexual relationship, that universally accompanies marriage, provides legitimisation to the children born in wedlock; this legitimacy is of great importance in the matters of inheritance and succession. Besides, through marriage there comes into existence the family, a relatively stable social group that is responsible for the care and training of children.

Marriage have been defined by different scholars as a universal institution that involves residential co-habitation, economic co-operation and the formation of the nuclear family(George Peter Murdock, 1949). Gillen and Gillen define marriage as a socially approved way of establishing a family of procreation. Marriage can also be defined as a recognised union between a man and a woman, that the spouse lives together and that the couple have clearly recognised mutual sexual rights. Marriage is a socially or ritually recognized union or legal contract between spouses that establishes rights and obligations between them and their children, and between them and their in-laws.

FUNCTIONS OF MARRIAGE

Marriage is a sanction for two people to spend their lives together and it has many implications and functions related to it. Some of the functions are mentioned herein.

1. **Biological Function** The most important function of a marriage is to beget children. The society gives recognition to children born out of wedlock and the children thus born are ascribed status as per the norms of the society. A society basically channelizes the sexual rights through the institution of marriage and it helps in mating within the rules and regulations as ascribed by a society. This helps in maintaining the norms of incest taboo also.

2. **Economic Functions** In order to do away with the discrimination of labour by sex, marriage comes in as a protective measure wherein the men share their produce with the wives. Marriage leads to an economic co-operation between men and women ensuring the survival of every individual in a society.
3. **Social Function** Marriage is the way to forming a family. A marriage sanctions the status of both husband and wife in a society and thus, they are also collectively accepted by society as husband and wife. In many societies there are norms where only a married person can take part in the rituals.

Forms of Marriage

Monogamy: The union between two individuals is the most common form of marriage. Monogamy traditionally referred to the union of one man and one woman.

Serial monogamy: This occurs where an individual has multiple spouses over their lifetime, but only one at a time, is quite common in industrial societies.

Polygamy, the union between three or more individuals is the second most common form of marriage. Generally when polygamy is mentioned by the media, a marriage between a man and multiple women is being referenced; however, the term is being misused.

Polygyny: is the correct term for a marriage between a man and multiple women.

Polyandry: refers to a marriage between a woman and multiple men.

Group marriage: is a rare form of marriage where several males are married simultaneously to several females. This form of marriage was once practiced by the Toda; however, it is no longer known in any extant society.

Fixed-term marriages: Temporary marriages that are entered into for a fixed period of time. Once the time period is ended, the parties go their separate ways. There may be a financial gain for the woman, however there are no social ties once the marriage has ended. Fixed-term marriages legitimize sexual relationships for individuals whose culture may forbid sexual relationships outside of marriage, e.g., soldiers during times of war or students attending college in a foreign country.

Levirate: obliges a man to marry his deceased brother's wife; e.g., Orthodox Judaism (although rarely practiced today, the widow must perform the chalitzah ceremony before she can remarry). The brother is then responsible for his brother's widow and children. This helps keep the children and other resources the deceased had collected within the family

Sororate: The sororate is the flip side of the levirate. In this system, a woman must marry the husband of her deceased sister.

Ghost Marriage: If an elder brother dies without fathering children, one of his younger brothers must marry his widow. Children resulting from the ghost marriage are considered the offspring of the deceased brother.

Secret Marriage: As the name suggests, a secret marriage is when the marriage is hidden from society, friends, and family. When two people are secretly married but have not informed their family or friends about the same.

Shotgun Marriage: Most people plan their marriage and when they want to get married. However, a shotgun marriage is when a couple decides to get married because of an unplanned pregnancy. Many cultures and societies look down upon having kids before marriage, and therefore, some people may decide to get married to save their reputation or the embarrassment to their families.

Mixed Marriage: A mixed marriage is also called an inter-racial marriage. A mixed marriage is another one of the marriage types that is becoming popular lately. Previously, people would only marry in their own race. Now, people from different races also come together in the union of marriage.

Left-handed marriage: Left-handed marriage is when two people from unequal social rankings get together in a union of marriage. It is also called a morganatic marriage.

Love marriage: Love marriages are the types of marriages where people get married because they love each other. They meet each other, fall in love, and marriage seems like the next logical step to them.

Arranged Marriage: Arranged marriages are the opposite of love marriages. It is when the family finds a suitable match for an eligible bachelor or bachelorette, keeping in mind factors such as race, religion, caste, and any other specifics that they might have.

Convenience Marriage: As the name suggests, a convenience marriage is when two people get married for reasons that bring convenience to their lives, and not because of love. These reasons can be practical, or financial.

Zombie marriage: This is when you both are docile and nice to each other in front of other people, and to them, you are still married. However, behind closed doors, you do not share any sort of a relationship. It has come to a point where you are not even sure if you both are really married in the essence of your relationship.

Group Marriage: Group marriage is when one or more men are married to one or more women. It is different from a polygamous marriage because in this case, a group of people is married to each other, while in a polygamous marriage, a person just has multiple spouses.

Parenting marriage: Another one of the different forms of marriage that are very common these days is called parenting marriage. This is when two people decide to stay married to each other

for the sake of their kids. They wait for the children to grow up, and become independent before they separate or file for a divorce.

Safety marriage: Safety marriage is when a marriage occurs because something tangible, mostly materialistic, is decided to be given in return. These terms are decided before marriage.

Open marriage: One more type of marriage that has recently become popular is open marriage. It is when two people who are officially married are allowed to see other people outside the marriage. It is a mutual agreement between two spouses.

Traditional Marriage of the Igbo's

The Igbo people of Eastern Nigeria are an enterprising ethnic group, and are noted for their rich culture and traditions.

When the man decides to take an Igbo woman as his wife several stages of consent must be strictly adhered to, the process although lengthy is never devoid of drama excitement, rich cultural establishments, fun and laughter. Unlike western cultures a man and a woman can walk into a registry and within five minutes become husband and wife, the taking of a bride in most African cultures can be a complex affair.

In Igbo land though each region has its own practices, the mechanics is still the same. Taking a wife in Igbo land is a family affair every member of the two families and the villagers are involved in the process.

When a man sees a good woman he intends to marry, he pays the bride's family a visit.

The first contact between both families is *the knocking on the door* referred to as *ikwu aka* and in our opinion the most important stage of the three stage processes. Parent explains the intentions of their son which is a proposal for marriage to the daughter. At this stage the bride's father invites the daughter who has the right to accept or reject a proposal. If she rejects the proposal there would be no marriage but if she accepts the man then the next stage would commence.

The second introduction is more extensive because the groom would be accompanied by some relations, father and some elders from his household; they formally introduce themselves restating their intentions. Items like expensive wrapper such as lace, hollandaise material, George material, wine, kola nuts, goat, chicken and other small items. A list is given to the family of the groom and a bride price settlement which should be fully adheres to on the day of the traditional Igbo marriage ceremony. The traditional marriage ceremony is placed higher than contemporary weddings like church or registry weddings. In most cases the couple after going through the traditional marriage might decide to follow through with a church wedding or a government registry wedding. A large number of easterners are catholic so having a catholic wedding after the traditional marriage is very important.

The traditional wedding called the *Igba Nkwu* is hosted in the compound or venue hired by the bride's family. The list of gifts consists of items for the maidens of the house, village elders, extended family and parents of the bride. Igbo traditional marriage can be pricey because items listed are sacrosanct and incontestable any deviation from the list could jeopardize the union so adequate preparation on the part of the groom's family is important. The theme of the traditional marriage (*Igba Nkwu*), the bride and groom usually chooses the same fabric which is usually combined with heavy embroidery, beads and bangles.

The brides outfit complements the grooms because they are sown from the same material; they complement each other and signify the union of two people who become one. The fabric favored for such occasions could be a Ghana wax fabric, Ankara, Abada, hollandaise which is sown into a top blouse and a large wrapper referred to as Akwete. The brides outfit can be worn in two ways she could decide wearing a Nigerian wax fabric tank top, matching skirt, bold wrist bangle, large necklaces and beads around the waist beads-jigida, leg beads and hair wearing an elegant bead crown. The second outfit could be a blouse and wrappers ensemble complete with similar adornments around the neck, waist, ankles and wrists.

The grooms outfit could be brocade material, top quality lace, a fabric called jacquard or silk, it should complement the fabric chosen by his bride, and the groom usually has on large shirts which could be sown having elaborate embroidery and animal symbolism. The trousers could follow the same theme or not, if he's a titled chief he wears a head's hat that identifies him as a chief, he can wear beads around his neck if he so chooses.

Traditional marriage items. Young maiden's gift. The presentation of items allocated to the daughters or young maidens in the bride's family could include some items such as gold plated jewelry, gold earrings, various head ties, and wrappers of hollandaise, wax fabric, bangles, rings and leather handbags. The extensive list include beverage drinks such cartoons of mineral water, malt drinks, beverages, food items, toiletries such as bathing soaps, body creams, shampoos, detergents and the *Ogwe ego* which is a cash gift. Wine, one or two goats, packets of cigarette, assorted drinks and several cartoons of beer and cash gifts of an agree lump sum in cash placed in an envelope.

The bride's appearance. Once all presentation have been done as custom demands the bride makes an entrance led by her maidens, she approaches her father who gives her a symbolic wooden cup filled with palm wine, the purpose is for the bride to seek out her suitor among the teeming crowd. The groom might choose to seat at the back with friends or within the crowd, she seeks him out and offers him the wine which he drinks expressing his love, affection and agreement with the bonding, they then present themselves to their individual parents and the gathering. The festivity now becomes a full fledge party with lovely native drums and music which could be through age group songs, a live band playing ethnic music, native drums and scintillating dances performed by young unmarried ladies. Lots of food and drinks are consumed even extending it to members of the community and villagers.
Igbo traditional wedding although a little pricey plays a significant role in rich representation of a people's cultural traditions, music, ethnic fashion, native meals, communal love and unity.

Family is important in many African countries especially pertaining to marriage, the bonding of two individual means the bonding of the entire families and extended families.

Marriage Procedure in Yoruba Culture

Among the Yoruba social cultural groups, marriage is regarded as a sacred institution, therefore, it's based on solid foundation, of which traditional ethics and values are attached to. According to Egbo, (2011). Yoruba marriage follows seven (7) steps

Step 1: The first step called outlook (*Ifojusode*) this refers to the means of acquiring a suitable bride. Part A: This is a procedure in which it's the parents of the male that look for a suitable bride for their child.

Part B: This is carried out by the male showing interest in a female and secures a mediator (*Alarina*) to investigate the suitability of the young girl to be a good wife. a-go- between (*Alarina*) conveys the message of the intending inlaws to parents of the lady.

Step Two: The second stage is the stage of investigation. This entails the parents of both the male and female conduct investigations into the families of each other. This focus on checking for the behaviour, good human relations, cases of inherited diseases and so on. It also involved the consultations of deities to check the spiritual compatibility of the spouse in-terms, of child bearing, longitivity of the couple together and wealth. It's when this has been done and positive results were found by the two parents that they can move to the next stage. The parents of the both young man and lady carry out investigations about both families to be sure there is no record or traces of some serious disease or crime in the intended family after this the service of ifa priest is also sougued for the clarity of the spiritual journey of the couple to be (Ogoma, 2014).

Step 3: The next stage is consent giving (*Ijohen*). This can be also called offer and acceptance stage where the intension of the husband to be is made known to the young lady. The acceptance of the lady to the offer which might mostly be done through a go-between (*alarina*) is called *Ijohen*.

Step 4: The next stage to consent giving is the borrowing (*Itoro*). This is the stage that the parents of the husband to be (Mostly the father) in company of the head of their family (*Mogaji or Baales*) go to the home of the wife to be to inform them of their intention to marry from the family and this discussion is done by the head of the young boy family stating that they have found a beautiful flower in the brides to be family that they want to pluck. They can go with small gift like kola and wine in this stage.

Step 5: The next stage is the engagement ceremony (*idana*). This is a stage that the family of the husband to be goes to the young woman's family bearing gifts and paying fees. This allows for family members that were not part of the visit during the borrowing to participate in the ceremony (Kyalo, 2013; Raji & Ajadi, 2013).

Step 6: The next stage is to fix date for the marriage and engaged in marriage preparation (Idajo/Ipalemo). This is the stage where the groom to be consults an herbalist to obtain a suitable date for the wedding and makes money available for the wedding expenses.

Step 7: The last steps of Yoruba marriage is the Wedding ceremony (Igbeyawo). It is stage where the wedding is announced to the public that A is officially married to B. This is a public ceremony and it's always a glamorous affair with lots of food and music.

Traditional Marriage in Hausa Culture

In Hausa tradition, a man seeks his parents' consent when he finds a woman he intends to marry. After the parents have given their consent, the other marital rites follow suit. These stages include *Na Gani Ina so*, *Sadaki*, the wedding or *Daura Aure/Shafa Fatiha*, and *Kai Amariya*.

Na Gani Ina so: In the Hausa language, *Na gani ina so* means "I have found and I love it". This is a stage when the man with his family members goes to the woman's house to make their intention known to her parents. They carry along with them some items such as Kolanuts, bags of salt, sweets and chocolate. If these items were accepted by the bride's parents, that means they have agreed to give out their daughter's hand in marriage to the groom's family. It is now left for the family of the bride to communicate to the groom's family of their approval of the marriage. This process is called "Gaisuwa". Before this they might have done their enquiry concerning the man seeking to marry their daughter to ascertain his moral, religious, and social belief, and to also know his family background. The bride and the groom to be are not allowed to have any physical contact until they are properly married. After this process the couple become engaged and both families start working towards the wedding and setting of date. The process of fixing the wedding date is called "Sa rana"

Sadaki: This is the stage of paying the bride price or dowry. It starts with a minimum amount called "Rubu Dinar" in Hausa, ranging to the highest amount the groom can afford to pay. Islamic teaching teaches that a lesser dowry paid produces a more blessed marriage.^[2] The money being paid as bride price is being announced to the hearing of everyone present. The bride price could be money paid in cash or in installments or it could be labor for a Damsel. As for a divorced or a widow, she gets to decide her bride price.

Lefe: Lefe refers to the items that groom purchase for bride.

Wedding Fatiha: A bride with henna decoration. The wedding date is called the Fatiha. Women are not expected to be seen in the wedding Fatiha rather they are to be with the bride celebrating her last day as a single and also prepare her for the married life. The bride gets to sit in the midst of her female friends, relax and paint her lovely fingers and feet with henna, and her friends also paint theirs too. The bride in Hausa is called "Amarya" whereas the groom is called "Ango". At the wedding reception, food and drinks are being served to the guests. In Hausa tradition, it is the duty of the husband to rent an empty house while the responsibility of furnishing it is the responsibility of the bride's family.

Kai Amarya: After the wedding, the bride is being accompanied to her husband's home to be well welcomed by the groom's family. They chant songs on their way and carry all the bride's belongings with them.

Marriage Procedure in Igala

In African socio-cultural settings, there are different rituals that are laid down to initiate members of the society into different stages of social, cultural, religious, physical and natural transformations(Babarinde-Hall, 2018). Marriage ceremony therefore, is a traditional rite that is used to initiate couples into the socio-cultural life that is meant to recognize them as responsible members of the society. Marriage as a ritual of the rite of passage cuts across all nations of the world and it differs from one ethnic group to another, this is due to the cultural diversities of its performers (Mahmud, 2021).

In traditional Africa society, marriage is seen as an integral part of societal life. Marriage in the present context does not lend itself to same meaning by different scholars. However, marriage for the purpose of this study will be defined from African/ Nigerian context. Marriage is a socially approved union between two adults who decide to live together as husband and wife. It is a rite of passage as both husband and wife will undergo social and physiological changes (Iyere & Okpe, 2017; Mahmud, 2021).

Marriage ceremony in Nigeria varies between ethnic groups due to diversify culture and religion of the people. Within the different ethnic groups in Nigeria, introduction and engagements processes are somehow similar. It is during the process of the engagement that the traditional practices are performed (Solanke & Ayodabo, 2017). The wedding ceremony is an elaborate ceremony with the involvement of the families of wife and husband to be. In Yoruba and Igala societies, it is usually held in the brides family house and it is here the bride wealth are paid (Jean-Baptise & Burrill, 2019),

The Marriage is an integral part of Igala custom that is greatly valued among the people of Igala land. Igala custom did not recognize bearing of children without legally marrying each other and Marriage is the only legitimate way by which child could be born into the Igala society. In Igala culture, divorce is not encouraged and women are expected to remain with their husbands throughout their lives. Traditional Marriage in Igala custom is a bond between a man and a woman and their families. The initial negotiations are mostly undertaken by the parents involved which may be embarked upon in the absence of the husband and wife to be. The most common traditional marriage practice in Igala custom is polygamy and like other African traditional society the number of wives and children a man has determine his social status and fame(Iyere & Okpe, 2017).

After the initial negotiations, the Igala traditional Marriage recognize period of courtship, this is done without sexual relationship between the intending couples. The period of courtship is for the couples to be to study themselves in terms of their compatibility and it is after they are satisfied with one another that other processes of marriage can follow. In Igala, marriage is only recognized on the premises that it follows the strict marriage procedures which involve the traditional marriage rituals. One important aspect of Igala traditional marriage is the

investigation carried out by both families to inquire of any disease, crime history and scandals that may likely bring shame to them or spoil their family reputations. It is after they are satisfied with their findings that the first step in marriage will commence. The first step of the igala traditional marriage is the parents of the husband to be casual visits to the wife to be family this is called “Uyon We Emugba”(Should you like me, accept my gift). The essence of the visit is for the parents of the husband to be to declare their intention to marry from the wife to be family and they present gifts of few kolanuts and other few items to the wife to be family. The acceptance of the Kolanut by wife to be is an indication of willingness and acceptance of the offer.

The second step of the Igala traditional marriage is the payment of dowry. Initially, there will be an agreement on what bride price will be and this is done by a negotiator appointed by the husband to be with the wife to be extended family. The gifts to be presented to the wife to be family will includes gift for her father, mother and siblings; It is after the agreement have been reached on the gifts to be presented by the husband to be family that a date will be picked for the marriage ceremony and this usually takes place in the home of the wife to be family. Before the date of the marriage ceremony, the husband to be is expected to send money and food stuffs for the occasion to the family of the wife to be family.

Before the marriage ceremony, the wife to be will be sent to the husband to be family to spend three market days or fourteen days (14) consecutively to familiarize herself with the new family. On marriage ceremony day, the family of the husband and wife and the invited visitors are entertained elaborately. This is done after the bride prize have been paid with other items like Kolanut, clothing materials for the wife, palm wine and local gin. The Kolanut is the most important objects in the Igala traditional marriage and an elder from the wife house presides over the ceremony, break the kolanut and offer prayers for the couple.

After the marriage ceremony, at the evening time, the wife friends, her age grade and women from the wife family lead her to the husband house carrying along with them her properties. The wife entourage will send emissaries to the husband house that they are having difficulties on their way. The husband will send money or gift to them to easy the difficulties mentioned. The first day in the husband house is the day the couples are expected to have their first sexual intercourse and a sign of blood stain which signifies that the wife was a virgin will be sent to the wife mother. Keeping virginity is a thing of pride among the Igala as the wife will be accorded with more respect by the community.

The Family

Family is the most important part of the social structure, the family is the foundation of society, because it is where people take their first steps into social life (Dikici et al.,2020). The family is a social institution that ensures the continuation of the human lineage as a result of biological relationships, where the grouping period first emerged, where bilateral relations are ensured by certain rules, and which transfers the material and spiritual cultural values that have taken place in society until today to generations; it is a social institution with biological, psychological, economic, social, legal, etc. sides (Sayın, 2020). The family is defined as the smallest unit in society, based on the bonds of blood and marriage, formed by the relationships between siblings, husbands, wives, and children (Turkish Language Association, 2011).

TYPES OF FAMILIES

There are many classifications regarding the concept of family. When analyzed in terms of family structure, values, and functioning in general, it is classified into two types "nuclear family" and "extended family". However, as a result of rapid developments and changing balances, it has become necessary to add a third family type to this classification, which can be called the "transition family" (Özgüven, 2001). Gladding (2011) explained the most frequently used of these by listing them as follows:

Nuclear Family: The nuclear family is a model consisting of a mother, father, and children. It plays an important role in socializing children and transmitting the culture of society. Nuclear family is the place where primary emotions are most intense.

Extended Family: Family members in this model consist of relatives such as the mother, father, married and unmarried children, daughters-in-law, sons-in-law, grandchildren, and sometimes siblings of the father who is the head of the family (Kayaalp, 2007; Güney, 2009).

Remarriage Family: The family formed through remarriage is a family structure in which at least one spouse has been married before and at least one spouse has children from a previous marriage.

One Parent Family: is a family model consisting of one parent who has sole responsibility for the adopted or biological child or children.

Childless Families: Spouses that are in a constant effort not to have children or who cannot have children due to age or medical reasons.

A Gay/Lesbian Family: is a structure formed by families with same-sex partners, who have never had children, or who have children from a previous relationship, or who have children later on. This type of family is prohibited by the law of Nigeria.

Dual-Career Families are families where both spouses work and feel committed to their jobs. For these parents, balancing career realities and family life is extremely important. These families have to constantly evaluate and review their work and family lives to find the balance they want and to maintain their coexistence.

Elderly Family: is a type of family where the spouses are 65 years of age or older.

Families with grandparents as the head of the family are family models consisting of grandparents who take care of the grandchildren.

Multigenerational Family: is a family with parents, children, grandparents, and grandmothers.

Military Families; are family types consisting of individuals within the armed forces.

Transition Family: is a type of family that emerged as a result of migration from rural to urban areas, is not individualized in terms of emotions and thoughts in the interaction within the family, and maintains its rules, traditions, and beliefs (Özgüven,2001).

Functions of the Family

The family has different functions. These include:

The biological function of the family: Through the institution of marriage, individuals have functions such as fulfilling sexual desires, having children, and ensuring the continuation of the generation.

The psychological function of the family: The family provides loving environment for their children

The economic function of the family: Family helps members to gain the knowledge, skills, and experience necessary to sustain their lives and make a living in the family in systems where the economic structure based on human labor is dominant

The protective function of the family: The family has the first protective and security duty on all its member.

The educational function of the family: The first point of socialization of a child is the family. Family ensures the adaptation of the new born child to social life. Family members, especially children, are equipped with knowledge and values that will facilitate their adaptation to society. Through this process, family members develop, become stronger, and learn what to do, how to do it, and what they need to improve to gain a respectable place in society.

The religious function of the family: The main purpose of the institution of family and religion is to raise people who are sensitive to society. Since the influence of religion is seen in the environments where children enter into social communication, the family institution alone is not sufficient.

Family leisure function: In traditional societies, except for religious ceremonies, holidays, or special days, the workload of life is high and the understanding of entertainment is limited.

The prestige-providing function of the family: Education provided by the family affects the prestige of the individual, as the family is the smallest building block of society and the first step in socialization. We take on certain statuses brought by our family from the past and the family's means take the lead in many matters, including the education we receive.

Socialization function of the family: As the family socializes the child, culture is passed on from generation to generation (Özkalp, 2008; Dikici et al., 2020). There are three functions of

the nuclear family: Reproduction, socialization of young individuals, and ensuring the psychological balance between spouses (Sertelin, 2003).

The functions of extended families can be listed as follows: Economic functions, prestige functions, educational functions, protective functions, religious functions, biological/childbearing functions, entertainment and recreation functions, and the function providing psychological and spiritual satisfaction (Doğan, 2010; Çağan, 2013, Walsh, 2017).

Concepts of Citizenship

INTRODUCTION The terms “citizen” and “citizenship” are so commonly used in our society, yet most individuals are not aware of their rights, privileges and the rule of law as stipulated in the country’s constitution. In practical terms, the concept of citizenship is not taken into consideration in our day-to-day response to the needs and demands of the individuals in the society.

A citizen of a country is one born in a given country in which the parents originated from also by birth. Such an individual is accorded all the rights and privileges guaranteed under the state and federal government. One of the major objectives of citizenship education is to awaken the consciousness of the people to their civic responsibilities in the promotion of national unity and to encourage the people to take part actively and freely in discussions and decisions affecting their general welfare. In Nigeria, citizenship education has been informally addressed during the pre-colonial and part of the post-colonial governance. This approach left the people ignorant and non-committed to the content and practice of good citizenry. Since 1963 when Nigeria became a republic, she has been beset with protracted military rule whose rulership was based on decrees, which is more or less dictatorial, and so the issue of people’s rights and privileges was not the focus. Citizenship education is in high demand now in our country especially because of unprecedented increase in moral decadence, crime and other corrupt practices. Transparency International has rated Nigeria as the second most corrupt country in the world (Punch, 2003). There is need for a re-orientation of the general attitude of the Nigerian populace if we should exist as a nation with a future. Several commissions were set up to review the existing educational structure and social studies was introduced in the school curriculum as a school subject with a view to train primary and secondary school children to be patriotic, honest, hardworking and disciplined citizens. In 1990, the federal government in collaboration with the National Teachers Institute (NTI) introduced citizenship education in our Colleges of Education in order to realize the objectives of citizenship education. In a democratic nation like ours citizenship education should be basic in order to involve the populace in governance.

In South Africa for instance, the participation of the youth in the constitution making process have proven to be fruitful. South Africa has recommended both locally and internationally as good constitutional model for developing countries. It is rather unfortunate that the youths in Nigeria have little or no contribution in the constitution making process of our country. Through citizenship education and awareness, the youths can be integrated to contribute their quota in future development of Nigeria. The youths can be sensitised about constitution through citizenship education. This is expedient in view of the fact that the youth constitute quite a substantial percentage of the population. Involving the youths through education and counselling will not only enhance stability and good governance but will also increase their commitment to initiatives of the government of which they are the leaders of tomorrow.

If the constitution making process is inadequate or erratic, it is reflected on the overall national development. Since democracy lays emphasis on the society, such a society should be the context of the constitution making process. However, in Nigeria, the populace is not well represented especially the

youths and students. Any constitution that does not emerge from widespread consultation with all nationality and interest groups cannot be regarded as legitimate words, the basis of constitutional legitimacy must be measured by the extent to which the masses form part of the process of compacting the constitution. In Nigeria, we still have a long way to go to achieve the objectives of citizenship education. Democratic leadership and rulership come from years of tutelage and experience. Through citizenship education the major players in a democratic leadership should be sensitized in order to gain their contribution and compliance to the rule of the law. Constitution making in Nigeria dates from the day of amalgamation 1914 and four phases can be identified. The last constitution in operation now was drafted in 1999. Through citizenship education, the youth and populace should be made to know their constitutional rights and defend them. According to Ngwenya (2003), the paramount reason for constitutional reforms in Africa has generally been to establish and authenticate democratic values, good governance and accountability. Most African countries are making positive strides to reform and improve the constitution by involving the youths and educating them for a brighter future. Zimbabwe, Ghana, Uganda and South Africa are some of the examples where some kinds of revolution have moved the government forward. At present, in Nigeria, the culture of corruption and mismanagement of resources call for a reform of our constitution. Section 17(2a) of the 1999 constitution states that every citizen shall have equality of rights, obligation and opportunities before the law. In practice, however, this is not implemented due to level of corruption and ignorance. In order to achieve the said objectives of citizenship education, this must be addressed holistically through pedagogic and counselling procedures.

Process of Citizenship

Using Nigeria constitution as our guide the following are the processes of becoming Nigeria citizen

Citizenship by Birth

- (1) The following persons are citizens of Nigeria by birth, namely
 - (a) Every person born in Nigeria before the date of independence, either of whose parents or any of whose grandparents belongs or belonged to a community indigenous to Nigeria:
Provided that a person shall not become a citizen of Nigeria by virtue of this section if neither of his parents nor any of his grandparents was born in Nigeria;
 - (b) Every person born in Nigeria after the date of independence either of whose parents or any of whose grandparents is a citizen of Nigeria; and
 - (c) Every person born outside Nigeria either of whose parents is a citizen of Nigeria.
- (2) In this section, "the date of independence" means the 1st day of October 1960.

Citizenship by Registration

- (1) Subject to the provisions of section 28 of this Constitution, a person to whom the provisions of this section apply may be registered as a citizen of Nigeria, if the President is satisfied that:
 - (a) He is a person of good character;
 - (b) He has shown a clear intention of his desire to be domiciled in Nigeria; and

- (c) He has taken the Oath of Allegiance prescribed in the Seventh Schedule to this Constitution.
- (2) The provisions of this section shall apply to -
 - (a) Any woman who is or has been married to a citizen of Nigeria; or
 - (b) Every person of full age and capacity born outside Nigeria any of whose grandparents is a citizen of Nigeria.

Citizenship by Naturalisation

- (1) Subject to the provisions of section 28 of this Constitution, any person who is qualified in accordance with the provisions of this section may apply to the President for the grant of a certificate of naturalization.
- (2) No person shall be qualified to apply for the grant of a certificate of naturalization, unless he satisfies the President that-
 - (a) He is a person of full age and capacity;
 - (b) He is a person of good character;
 - (c) He has shown a clear intention of his desire to be domiciled in Nigeria;
 - (d) He is, in the opinion of the Governor of the State where he is or he proposes to be resident, acceptable to the local community in which he is to live permanently and has been assimilated into the way of life of Nigerians in that part of the Federation;
 - (e) He is a person, who has made or is capable of making useful contribution to the advancement; progress and wellbeing of Nigeria,
 - (f) He has taken the Oath of Allegiance prescribed in the Seventh Schedule to this Constitution; and
 - (g) He has, immediately preceding the date of his application, either -
 - (i) Resided in Nigeria for a continuous period of fifteen years, or
 - (ii) Resided in Nigeria continuously for a period of twelve months and during the period of twenty years immediately preceding that period of twelve months has resided in Nigeria for periods amounting in the aggregate to not less than fifteen years.

Dual Citizenship

- (1) Subject to the other provisions of this section, a person shall forfeit forthwith his Nigerian citizenship if, not being a citizen of Nigeria by birth, he acquires, or retains the citizenship or nationality of a country, other than Nigeria, of which he is not a citizen by birth.

- (2) Any registration of a person as a citizen of Nigeria or the grant of a certificate of naturalization to a person who was a citizen of a country other than Nigeria at the time of such registration or grant shall, if he is not a citizen by birth of that other country, be conditional upon effective renunciation of the citizenship or nationality of that other country Within a period of not more than twelve months from the date of such registration or grant.

Renunciation of Citizenship

- (1) Any citizen of Nigeria of full age who wishes to renounce his Nigerian citizenship shall make a declaration in the prescribed manner for the renunciation.
- (2) The President shall cause the declaration made under subsection (1) of this section to be registered and upon such registration, the person who made the declaration shall cease to be a citizen of Nigeria.
- (3) The President may withhold the registration of any declaration made under subsection (1) of this section if -
- (a) the declaration is made during any war in which Nigeria is physically involved; or
 - (b) in his opinion, it is otherwise contrary to public policy.
- (4) for the purposes of subsection (1) of this section -
- (a) "full age" means the age of eighteen years and above;
 - (b) any woman who is married shall be deemed to be of full age.

Deprivation of citizenship

- (1) The President may deprive a person, other than a person who is a citizen of Nigeria by birth or by registration, of his citizenship. If he is satisfied that such a person has, within a period of seven years after becoming naturalized, been sentenced to imprisonment for a term of not less than three years.
- (2) The President shall deprive a person, other than a person who is a citizen of Nigeria by birth, of his citizenship, if he is satisfied from the records of proceedings of a court of law or other tribunal, or after due inquiry in accordance with regulations made by him, that -
- (a) the person has shown himself by act or speech to be disloyal towards the Federal Republic of Nigeria; or
 - (b) the person has, during any war in which Nigeria was engaged, unlawfully traded with the enemy or been engaged in or associated with any business that was in the opinion of the

President carried on in such a manner as to assist the enemy of Nigeria in that war, or unlawfully communicated with such enemy to the detriment of or with intent to cause damage to the interest of Nigeria.

Person Deemed to be Nigerian Citizen

For the purposes of this Chapter, a parent or grandparent of a person shall be deemed to be a citizen of Nigeria if at the time of the birth of that person such parent or grandparent would have possessed that status by birth if he had been alive on the date of independence; and in this section, ‘the date of independence’ has the meaning assigned to it in section 25 (2) of this Constitution.

HUMAN RIGHTS AND CIVIC RESPONSIBILITIES

Meaning of Human Rights Discussing the concept of Human Rights requires a detailed understanding of the concept of “right”. Eze (1992) describes right as justice, ethical correctness, or consonance with the rule of law or the principles of morals. This view is shared by Mezieobi (1999) where he defines rights as “interests, benefits, advantages, rules of conduct and forbearance in a given social setting, which are recognized and protected by law and capable of enforcement by a legal process in event of a breach, negation and non-observance”. Rights are therefore a reasonable claim of freedom in the exercise of certain activities.

Human rights are rights inherent to all human beings, whatever our nationality, place of residence, sex, national or ethnic origin, colour, religion, language, or any other status. We are all equally entitled to our human rights without discrimination. These rights are all interrelated, interdependent and indivisible. Human rights are ideals for democratic government as formulated in the Universal Declaration of Human Rights of 1948. They are values expression relating to human beings by virtues of their humanity and are normative ideals of human life.

Jack (1998) defines human rights as “those rights that one has simply because one is a human being. They are the social and political guarantees necessary to protect individuals from the standard threats to human dignity posed by the modern state and modern market. Ezejiofor (1999) also describes human rights as rights which every civilised society must accept as belonging to every person as a human being. Human rights have been further defined by PWDAI (2009) as fundamental rights and freedoms that are intrinsic to every person by virtue of their status as a human being.

Human rights are universal norms in the sense that they are recognised by the international community as intrinsic to every person irrespective of their national, cultural, political, geographic, social, religious or temporal context, and any other personal characteristics, such as gender, race, sexuality, age, or disability. They are norms applicable to all persons, at all times, in all societies. The ultimate source of all human rights is the dignity of the person.

Human dignity refers to the inherent worth, uniqueness, equality and autonomy of all human beings, and our ability to realize our potential. Dignity might also be conceptualised as the end goal of human rights. Human rights express the conditions necessary for human dignity to be fully realised. From the foregoing, it is clear that human rights are rights of individuals to enjoy what every human being

deserves, and the State, through the police and other agencies, has a responsibility to ensure that this is attained by all and sundry without discrimination. Human rights belong to human beings as such they are universal and inalienable and cannot be overridden, except by other moral consideration. Let us examine the characteristic features of human rights.

Universal and inalienable The principle of universality of human rights is the cornerstone of international human rights law. This principle, as first emphasized in the Universal Declaration on Human Rights in 1948, has been reiterated in numerous international human rights conventions, declarations, and resolutions. The 1993 Vienna World Conference on Human Rights, for example, noted that it is the duty of States to promote and protect all human rights and fundamental freedoms, regardless of their political, economic and cultural systems. All States have ratified at least one, and 80% of States have ratified four or more, of the core human rights treaties, reflecting consent of States which creates legal obligations for them thereby giving concrete expression to universality. Some fundamental human rights norms enjoy universal protection by customary international law across all boundaries and civilizations. Human rights are inalienable. In this sense, human rights are said to be 'inalienable' because they can neither be given to a person, nor can they be taken away from them, except in specific situations and according to due process. For example, the right to liberty may be restricted if a person is found guilty of a crime by a court of law.

Interdependent and indivisible All human rights are indivisible, whether they are civil and political rights, such as the right to life, equality before the law and freedom of expression; economic, social and cultural rights, such as the rights to work, social security and education, or collective rights, such as the rights to development and self-determination, are indivisible, interrelated and interdependent. The improvement of one right facilitates advancement of the others. Likewise, the deprivation of one right adversely affects the others.

Equal and non-discriminatory

Non-discrimination is a cross-cutting principle in international human rights law. The principle is present in all the major human rights treaties and provides the central theme of some of the international human rights conventions such as the International Convention on the Elimination of All Forms of Racial Discrimination and the Convention on the Elimination of All Forms of Discrimination against Women. The principle applies to everyone in relation to all human rights and freedom and it prohibits discrimination on the basis of a list of non-exhaustive categories such as sex, race, colour and so on. The principle of non-discrimination is complemented by the principle of equality, as stated in Article 1 of the Universal Declaration of Human Rights: "All human beings are born free and equal in dignity and rights."

Entail Both Rights and Obligations Human rights entail both rights and obligations. States assume obligations and duties under international law to respect, to protect and to fulfil human rights. The obligation to respect means that States must refrain from interfering with or curtailing the enjoyment of human rights. The obligation to protect requires States to protect individuals and groups against human rights abuses. The obligation to fulfil means that States must take positive actions to facilitate the enjoyment of basic human rights. At the individual level, while we are entitled our human rights, we should also respect the human rights of others. Universal human rights are often expressed and guaranteed by law, in the forms of treaties, customary and international laws, general principles and other sources of international law. International human rights law lays down obligations of Governments to act in certain ways or to refrain from certain acts, in order to promote and protect human rights and fundamental freedoms of individuals or groups.

Classification of Human Rights

Civil and Political Rights Sokefun et.al. (2008) remarked that in the hierarchy of human rights, civil and political rights have taken primacy being usually referred to as the “first generation rights”. The Universal Declaration of Human Rights of 1948 (UDHR) contains provisions for both civil and political rights and economic and social rights, but the western European countries in the United Nation lobbied for a separation: • purely “legal” rights which are enforceable, and • “programme” or manifesto rights (i.e. economic and social rights), which were considered unenforceable, depending on the relative capability of government to support its realization. The civil and political rights generally restrict the powers of the government in respect of actions affecting the individual and his or her autonomy (civil rights) and confer an opportunity upon people to contribute to the determination of laws and participate in government (political rights). Some of the civil and political rights as highlighted in the United Nations International Covenant on Civil and Political Rights are:

- **The right of self-determination.** By virtue of that right citizens can freely determine their political status and freely pursue their economic, social and cultural development.
- All peoples may, for their own ends, freely dispose of their natural wealth and resources without prejudice to any obligations arising out of international economic co-operation, based upon the principle of mutual benefit, and international law. In no case may a people be deprived of its own means of subsistence.
- The States Parties to the present Covenant undertake to ensure the equal right of men and women to the enjoyment of all civil and political rights set forth in the present Covenant.
- In time of public emergency which threatens the life of the nation and the existence of which is officially proclaimed, the States Parties to the present Covenant may take measures derogating from their obligations under the present Covenant to the extent strictly required by the exigencies of the situation, provided that such measures are not inconsistent with their other obligations under international law and do not involve discrimination solely on the ground of race, colour, sex, language, religion or social origin.
- Every human being has the inherent right to life. This right shall be protected by law. No one shall be arbitrarily deprived of his life.
- Anyone sentenced to death shall have the right to seek pardon or commutation of the sentence. Amnesty, pardon or commutation of the sentence of death may be granted in all cases.
- Sentence of death shall not be imposed for crimes committed by persons below eighteen years of age and shall not be carried out on pregnant women.
- No one shall be required to perform forced or compulsory labour. For the purpose of this paragraph the term "forced or compulsory labour" shall not include:
 1. Any work or service, not referred to in subparagraph (b), normally required of a person who is under detention in consequence of a lawful order of a court, or of a person during conditional release from such detention;
 2. Any service of a military character and, in countries where conscientious objection is recognized, any national service required by law of conscientious objectors;
 3. Any service exacted in cases of emergency or calamity threatening the life or well-being of the community;
 4. Any work or service which forms part of normal civil obligations.

- **Everyone has the right to liberty and security of person.** No one shall be subjected to arbitrary arrest or detention. No one shall be deprived of his liberty except on such grounds and in accordance with such procedure as are established by law. . Anyone who is arrested shall be informed, at the time of arrest, of the reasons for his arrest and shall be promptly informed of any charges against him. 3. Anyone arrested or detained on a criminal charge shall be brought promptly before a court of law.

Economic, Social and Cultural Rights These are rights related to social equality. They are positive rights in that they enhance the power of government to do something to the person to enable her or him in some ways. They are generally interpreted as programmatic clauses, obligating governments and legislature to pursue social policies, but do not create individual claims. They require the affirmative action of government for the implementation. Social rights require the governments to act in a positive, interventionist manner so as to create the necessary conditions for human life and development. The governments are expected to take active steps toward promoting the well-being of all its members out of social solidarity. It is believed that everyone, as a member of society, has the right to social security and is entitled to realization of the economic, social and cultural rights (ESCR) indispensable for his or her dignity and the free development of his or her personality. Economic, Social and Cultural Rights (ESCR) relate to the conditions necessary to meet basic human needs such as food, shelter, education, health care, and gainful employment. They include the rights to education, adequate housing, food, water, the highest attainable standard of health, the right to work and rights at work, as well as the cultural rights of minorities and indigenous peoples.

Some of the ways of promoting individuals' ESCR include:

- **Investigating** abuses of economic, social and cultural rights.
- **Strengthening** the legal recognition of economic, social and cultural rights, including by campaigning for a new international complaint mechanism to provide victims of economic, social and cultural rights violations with an international remedy.
- **Demanding** justice for individuals, families and communities who face discrimination and abuses of their economic, social and cultural rights. This could be by signing up for urgent actions on cases involving ESCR abuses, and
- **Campaigning** for economic, social and cultural rights to be recognized in decisions related to trade, resources, finances and the environment, and to hold both state and non-state actors accountable for abuses of these rights

Group or People's (Solidarity) Rights Group rights are rights held by a group rather than by its members separately, or rights held only by individuals within the specified group; in contrast, individual rights are rights held by individual people regardless of their group membership or lack thereof. Group rights have historically been used both to infringe upon and to facilitate individual rights, and the concept remains controversial. Group rights are associated with social control unlike individual rights which are often associated with political and economic freedom. These rights have received increasing rhetorical affirmation at the international level though "only the people's rights to self-determination and to disposal of natural wealth, included in the international covenants have received authoritative acceptance in international law. Other group rights include "the right to development, the right to peace, the right to environment, the right to ownership of the common heritage of humankind, and the right to communication. Group rights may aim to ensure equal opportunity and/or attempt to actively redress inequality; a case in point is the Niger Delta issue relating to the perceived deprivation of the people (the Ijaws) from such part of Nigeria.

Fundamental rights

- i. Right to life: Every person has a right to life, and no one shall be deprived intentionally of his life save in execution of the sentence of a court in respect of a criminal offence of which he has been found guilty in Nigeria.
- ii. Right to dignity of human person: Every individual is entitled to respect for the dignity of his person and accordingly; no person shall be subjected to torture or to inhuman or degrading treatment; no person shall be held in slavery or servitude; and no person shall be required to perform forced or compulsory labour.
- iii. Right to personal liberty: Every person shall be entitled to his personal liberty and no person shall be deprived of such liberty save in the following cases and in accordance with a procedure permitted by law.
- iv. Right to free hearing: In the determination of his rights and obligations, including any question or determination by or against any government or authority, a person shall be entitled to a fair hearing within a reasonable time by a court or other tribunal established by law and constituted in such a manner as to secure its independence and impartiality.
- v. Right to private and family life: The privacy of citizen, their homes, correspondence, telephone conversations and telegraphic communications is hereby guaranteed and protected.
- vi. Right to freedom of thought, conscience and religion: Every person shall be entitled to freedom of thought, conscience and religion, including freedom to change his religion or belief, and freedom (either alone or in community with others, and in private) to manifest and propagate his religion or belief in worship, teaching, practice and observance.

- vii. Right to freedom of expression and the press: Every person shall be entitled to freedom of expression, including freedom to hold opinions and to receive and impart ideas and information without interference.
- viii. Right to peaceful assembly and association: Every person shall be entitled to assemble freely and associate with other persons, and in particular he may form or belong to any political party, trade union or any other association for the protection of his interest.
- ix. Right to freedom of movement: Every citizen of Nigeria is entitled to move freely throughout Nigeria and to reside in any part thereof, and no citizen of Nigeria shall be expelled from Nigeria or refused entry thereto or exit therefrom.
- x. Right to freedom from discrimination: A citizen of Nigeria of a particular community, ethnic group, place of origin, sex, religion or political opinion shall not, by reason only that he is such a person- be subjected either expressly by, or in the practical application of, any law in force in Nigeria or any executive or administrative action of the government, to disabilities or restrictions to which citizens of Nigeria of other communities, ethnic groups, places of origin, sex, religions or political opinions are not made subject; or be accorded either expressly by, or in the practical application of, any law in force in Nigeria or any such executive or administrative action, any privilege or advantage that is not accorded to citizens of Nigeria of other communities, ethnic groups, places of origin, sex, religion or political opinions.
- xi. Right to acquire and own immovable property anywhere in Nigeria: Every citizen of Nigeria shall have the right to acquire and own immovable property anywhere in Nigeria.

CIVIC RESPONSIBILITIES

Civic Responsibilities Civics is the study of government and politics. Students in civics classes study the rights and responsibilities of citizens and residents. Civic responsibilities are the responsibilities of a citizen. Self (2010) describes civic responsibility as comprising of actions and attitudes associated with democratic governance and social participation. They include paying taxes, voting, registering for

military service, serving on a jury, participation in government, volunteering, memberships of voluntary organisations and obeying the laws of the land. The power of the government comes from the people, so it is important for people to understand their civic duties and responsibilities. Civic Responsibility can also be defined as the "responsibility of a citizen. Actions of civic responsibility can be displayed in advocacy for various causes, such as political, economic, civil, and environmental or quality of life issues. Civic responsibility dates back to ancient Rome whose citizens wanted to contribute to Roman society. Civic responsibility is said to have existed for centuries in society but it was not officially sanctioned as a blueprint for democracy in 1787 by the ratification of the United States Constitution. In the 18th and 19th Centuries and through the 1930s civic responsibility in America was tied a commonwealth perspective. Citizens participated in projects that shaped communities and ultimately the nation.

Types of Civic Responsibilities The development of civic responsibility can be considered to be an important component of healthy adolescent development. They are expected to be exhibited through various actions and behaviours as citizens interact among themselves and within the nation. Some of the ways by which citizens are expected carry out their civic responsibilities and fulfil their civic obligations and duties include the following:

Payment of taxes and charges: To tax means to impose a financial charge or other levy upon a taxpayer (an individual or legal entity) by a state or the functional equivalent of a state such that failure to pay is punishable by law. A tax may be defined as a "pecuniary burden laid upon individuals or property owners to support the government [...] a payment exacted by legislative authority". A tax "is not a voluntary payment or donation, but an enforced contribution, exacted pursuant to legislative authority" and is "any contribution imposed by government [...] whether under the name of toll, tribute, impost, duty, custom, excise, subsidy, aid, supply, or other name.(Wikipedia, 2010).

One of the duties of a citizen is the payment of taxes both national and local. It must be realised that taxes paid by citizens provide the bulk of the income every government needs for effective execution of projects. Taxes are also imposed by many sub-national entities. Taxes consist of direct tax or indirect tax, and may be paid in money or as its labour equivalent (often but not always unpaid labour). From the view of economists, a tax is a non-penal, yet compulsory transfer of resources from the private to the public sector levied on a basis of predetermined criteria and without reference to specific benefit received. The legal definition and the economic definition of taxes differ in that economists do not consider many transfers to governments to be taxes. For example, some transfers to the public sector are comparable to prices. Examples include tuition at public universities and fees for utilities provided by local governments. Governments also obtain resources by creating money (e.g., printing bills), and by imposing penalties (e.g. traffic fines).

Voting at election and Standing for election: Voting is a method for a group such as a meeting or an electorate to make a decision or express an opinion—often following discussions, debates, or election campaigns. It is often found in democracies and republics. Voting is a social structure in which classes are abolished and property is commonly controlled, as well as a political philosophy and social movement that advocates and aims to create such a society (Wikipedia, 2010). In modern usage, voting is often used to refer to the policies of the various communist states, which were authoritarian governments that had centrally planned economies and ownership of all the means of production. "Pure voting" in the Marxian sense refers to a classless, stateless and oppression-free society where decisions on what to produce and what policies to pursue are made democratically, allowing every member of society to participate in the decision-making process in both the political and economic spheres of life. Most communist governments based their ideology on Marxism-Leninism (Wikipedia, 2010).

Volunteering This is described by Self (2010) as a form of civic responsibility, which involves the giving of time or labour without the expectation of monetary compensation. Volunteering allows citizens the opportunity to share their skills and talents as well as learn new skills while helping those in need of assistance. It involves doing charitable or helpful work without pay.

Defend the country against external aggressors

Every citizen has a pressing duty to come to the defence of his country in time of war. A country's armed forces may be organized as standing forces (e.g. regular army), which describes a professional army that is engaged in no other profession than preparing for and engaging in warfare. It is however part of a citizen's civic responsibilities to be ever ready for drafting if need be.

Obedience to law: The citizens have an important duty to obey the laws of the land if they want to see an orderly society and not an anarchical society. If citizens fail to obey the laws of the country, there will be insecurity and government will not be able to guarantee the rights of individuals.

Loyalty: The main duty of a citizen is that of giving allegiance or loyalty to the community to which he/she belongs. Every government requires the loyalty of its citizens to be able to rule effectively and create the atmosphere of peace and tranquillity.

A fair day's work: It is part of our civic responsibilities to make sure that we contribute our best to whichever establishment we find ourselves as citizens of a country.

Other civic responsibilities include honesty and opposition to corruption, tolerance and respect.

Concepts of Nationalism

Although the term “nationalism” has a variety of meanings, it centrally encompasses the two phenomena noted at the outset: (1) the attitude that the members of a nation have when they care about their identity as members of that nation and (2) the actions that the members of a nation take in seeking to achieve (or sustain) some form of political sovereignty (see for example, Nielsen 1998–9, 9). Each of these aspects requires elaboration. (1) raises questions about the concept of a nation or national identity, about what it is to belong to a nation, and about how much one ought to care about one's nation. Nations and national identity may be defined in terms of common origin, ethnicity, or cultural ties, and while an individual's membership in the nation is often regarded as involuntary, it is sometimes regarded as voluntary. The degree of care for one's nation that is required by nationalists is often, but not always, taken to be very high: according to such views, the claims of one's nation take precedence over rival contenders for authority and loyalty (see Berlin 1979, Smith 1991, Levy 2000, and the discussion in Gans 2003; for a more extreme characterization see the opening pages of Crosby 2005).

What is patriotism?

The standard dictionary definition reads “love of one's country.” This captures the core meaning of the term in ordinary use; but it might well be thought too thin and in need of fleshing out. In what is still the sole book-length philosophical study of the subject, Stephen Nathanson (1993, 34–35) defines patriotism as involving:

1. Special affection for one's own country
2. A sense of personal identification with the country
3. Special concern for the well-being of the country
4. Willingness to sacrifice to promote the country's good

There is little to cavil about here. There is no great difference between special affection and love, and Nathanson himself uses the terms interchangeably. Although love (or special affection) is usually given expression in special concern for its object, that is not necessary. But a person whose love for her country was not expressed in any special concern for it would scarcely be considered a patriot. Therefore the definition needs to include such concern. Once that is included, however, a willingness to make sacrifices for one's country is implied, and need not be added as a separate component. Identification with the country, too, might be thought implied in the phrase “one's country.” But the phrase is extremely vague, and allows for a country to be called “one's own” in an extremely thin, formal sense too. It seems that if one is to be a patriot of a country, the country must be his in some *significant* sense; and that may be best captured by speaking of one's identification with it. Such identification is expressed in vicarious feelings: in pride of one's country's merits and achievements, and in shame for its lapses or crimes (when these are acknowledged, rather than denied).

Accordingly, patriotism can be defined as love of one's country, identification with it, and special concern for its well-being and that of compatriots.

This is only a definition. A fuller account of patriotism is beyond the scope of this article. Such an account would say something about the patriot's beliefs about the merits of his country, his need to belong to a group and be a part of a more encompassing narrative, to be related to a past and a future that transcend the narrow confines of an individual's life and its mundane concerns, as well

as social and political conditions that affect the ebb and flow of patriotism, its political and cultural influence, and more.

Nationalism and Patriotism Within the Concept Of Citizenship Education

A citizen of a country must be patriotic to the country he/she belongs. There is need to identify yourself with your country. One thing about foreigners is that they are very proud to identify with their countries of origin. No matter how long these foreigners stay out of their countries, they have the feeling of going back home. This attitude should not be for the foreigners alone. It will be a great achievement when Nigerians, wherever they may be will be anxious to be back home to make their own contribution to the development of their country. Nationalism and patriotism are what a group of people living together in a geographical or political area need to have in common.

Patriotism- the love of one's own country and readiness to be committed.

Nationalism and patriotism demand of a citizen of a country to have a sense of commitment to what the citizens believe as the ideals for which the nation stands. To be a patriot requires one's love for his country and the support he/she gives the authority of the country.

There are certain things that unite the people of a country together and which make other people see them as one. The first of this is the constitution, which we have mentioned several times in the previous units. The constitution contains the “common will” of the people. It is in the constitution that the rights and obligations of the people are spelt out.

Patriotism and nationalism

Discussions of both patriotism and nationalism are often marred by lack of clarity due to the failure to distinguish the two. Many authors use the two terms interchangeably. Among those who do not, quite a few have made the distinction in ways that are not very helpful. In the 19th century, Lord Acton contrasted “nationality” and patriotism as affection and instinct vs. a moral relation. Nationality is “our connection with the race” that is “merely natural or physical,” while patriotism is the awareness of our moral duties to the political community (Acton 1972, 163). In the 20th century, Elie Kedourie did the opposite, presenting nationalism as a full-fledged philosophical and political doctrine about nations as basic units of humanity within which the individual can find freedom and fulfilment, and patriotism as mere sentiment of affection for one's country (Kedourie 1985, 73–74).

George Orwell contrasted the two in terms of aggressive vs. defensive attitudes. Nationalism is about power: its adherent wants to acquire as much power and prestige as possible for his nation, in which he submerges his individuality. While nationalism is accordingly aggressive, patriotism is defensive: it is a devotion to a particular place and a way of life one thinks best, but has no wish to impose on others (Orwell 1968, 362). This way of distinguishing the two attitudes comes close to an approach popular among politicians and widespread in everyday discourse that indicates a double standard of the form “us vs. them.” Country and nation are first run together, and then patriotism and nationalism are distinguished in terms of the strength of the love and special concern one feels for it, the degree of one's identification with it. When these are exhibited in a reasonable degree and without ill thoughts about others and hostile actions towards them, that is patriotism; when they become unbridled and cause one to think ill of others and act badly towards them, that is nationalism. Conveniently enough, it usually turns out that *we* are patriots, while *they* are nationalists (see Billig 1995, 55–59).

There is yet another way of distinguishing patriotism and nationalism – one that is quite simple and begs no moral questions. We can put aside the political sense of “nation” that makes it identical with “country,” “state,” or “polity,” and the political or civic type of nationalism related to it. We need concern ourselves only with the other, ethnic or cultural sense of “nation,” and focus on ethnic or cultural nationalism. In order to do so, we do not have to spell out the relevant understanding of “nation”; it is enough to characterize it in terms of common ancestry, history, and a set of cultural traits. Both patriotism and nationalism involve love of, identification with, and special concern for a certain entity. In the case of patriotism, that entity is one's *patria*, one's country; in the case of nationalism, that entity is one's *natio*, one's nation (in the ethnic/cultural sense of the term). Thus patriotism and nationalism are understood as the same type of set of beliefs and attitudes, and distinguished in terms of their objects, rather than the strength of those beliefs and attitudes, or as sentiment vs. theory.

Factors That Aided Nationalism Movement In Africa

- (i) **Educated Elite:** The emergence of educated elite in Africa at this period 19th century many Africans had travel overseas , studied in Europeans universities, through this their outlook to life became widen, they also became civilize like the Europeans themselves due to acculturation, they were able to compare what was happening in their father land with their experiences in Europeans countries hence they were able

to dictate that the white man was out to exploit the Africans therefore this educated elite like Herbert Marculay, Dr Nnamdi Azikwe, Chief Obafemi Awolowo, Ahmadu Bello (Sarduanna of Sokoto), Abubakar Tafawa Balewa (Nigeria), Dr Nkrumah and Danquah (Ghana) Nzi jomo Kenyata of Kenya, Dr Kamuzu Banda of Malawi (Nyaza Land), Dr Milton Obote Uganda, Milton Margai of Sierra Leone, Boain of Ivory Coast. This Africans elite emerge to carry the gospel of nationalism which they imbibed from the Pan African conferences overseas into their respective nations. This hero had travelled far and wide in Europe, America and found out the existing situation and systems in that land and became highly shocked what were happening in their native lands.

ii. **Political Reason:** The Africans lost their sovereignty, the African chief were regarded as nothing but political and social nonentities that's people without power. The European imposes on Nigerians constitution that never got the blessings of the people and were never consulted. The British dominated and direct the affairs of government of our father land both in executive and the legislative council. The white man veto what ever policy the African wishes and this became a weapon for nationalist in kicking against colonial rule in Africa.

(iii) **Economic Factors:** Europe under develop and exploit Africa. Africa was regarded as the region for raw material production and the cash crop like cotton, cocoa, rubber, palm oil and canel, timber, tobacco, ginger, coffee, were produced in Nigeria but were exported to England to use in developing the British industries at the expenses` of the Nigerians. The worst was that the European were the prices setters and price takers, this showed nothing but economic cheating and exploitation. The commodity will be process in the European industries to produce finished goods and the goods will be return to Africa at an expensive prices. The nationalist started to ask the question why shouldn't the industry be established in theirs Africa colonies and thereby leading to technological development of Africa. The nationalist realize that the European never wanted economic competition to avoid the decay of their own industries at home therefore the nationalist wanted immediate independence for Africa so as to tackle the issue (development problem and massive industrialization). Moreover, the existing industry in Nigeria were own by the foreigners and this were the processing industry and multimillionaire industries examples are UAC, PZ, lever Brothers, Shell BP and other British Companies. The revenue which this company got in Africa or Nigeria were saved to develop their own native land.

(iv) **Social Aspect:** There was discrimination between the white and the black. The white never regarded the black as human and that the black were not better than monkeys their ancestors. They maltreated the black who did the main job for them as servant and hence the master, servant relationship in progress. The European isolated themselves from the black and found themselves living in the government reserve quarters while the Africans were living in the suburb and in the slum where the spread of diseases were very rampant, social amenities were denied the Africans. Social amenities such as electricity, good roads, Supermarkets, recreation centre and night clubs were exclusively for the European all these were in abundance while the black are suffering under plenty. The European had good hospitals and one doctor to about 100 whites whereas the Africans were only referred to the local dispensaries and one doctor to about 1,000 people.

(v) **The World Wars:** The first world war (1914 – 18); Second world war (1939 – 45) The world war gave a lot of impetus to Nigeria nationalism this way were fought as the European nations wanted their freedom liberty and the existence as being threaten by the Germans, therefore, this wars taught the Africans lesson on national building and integration. The allies made up of Russia, Britain, France and USA team, up against Germany. They recruited the African soldiers who fought side by side against the Germans. The Africans were surprised when they handled the sophisticated military weapons and killed the white Germans with their won hands, this help to falsify the notion of white man invisibility that would not be killed by a black. This became an eye opener to the blacks who realized that if they had the European type of weapons, they will be able to fight a battle in Africa against colonial rule. Moreover, the world war became a phase setter to the concept of self determination which every world nation under oppression should fight for. This allies promise independence to their colonial territories.

(vi) **Spirit of Self Determination:** Every nation in the world oppressed by the colonial master was encouraged to seek for his own self determination hence the Nigeria nationalist backed on this to fight against the Germany enemy but unfortunately after the wars Britain under Churchill refuse to fulfill the promise of independence to the Africans hence the Nigeria nationalist had to struggle harder to gain their freedom.

(vii) **External Influence :** Due to the prevailing political circumstances in India and Pakistan who were granted their independence in 1947 Pandit Nehiru and Mahatama Ghandi struggled for India independent which was won.. This became a great influence on the Nigerian or African

nationalist who wanted to be like India in gaining their own independence hence they struggle more.

Strategies of Nationalist Movements in the Pre-Independence Nigeria

- (i) Use of News Papers: This also help the African in their struggle for independence. There were the Lagos weekly news, Lagos daily news which picture articles of Herbert Macaulay in his critics against colonial rule. There was the West African Pilot of Dr azikwe with the slogan "Show the light and people will find their way". All this news paper critizised colonial rule in Africa and educated the people on the evil of colonialism. This great Nigerians nationalist were supported by the masses in campaign, lectures, and rallies. Dynamic labour leaders Micheal Imodu of the railway initiated a devastating strike in 1945 which alarm the British government.
- (ii) Criticism of different Constitution: They criticized the different constitution imposed on Nigeria because such constitution did not grant executive power on the Nigerians. In view of this they founded respective political parties which always act as vehicle of democracy.
- (iii) Formation of Political parties: In 1923, Marculay founded the NNDP which was only limited to the southern Nigeria due to the prevailing circumstances then. In 1944, the NCNC was founded and headed by Dr Azikwe. In 1951 Awolowo founded the Action Group (AG) from Egbe Omo Oduduwa, in the same year also, Ahmadu Bello and Tafawa Balewa founded NPC from the Jamia Matani Arewa. It was as from 1951 that tribal politics came into Nigeria where each of the leader was trying to fight for the common good of his own people yet, this hero never relented in regarding the British as their common enemy and show a lot of opposition toward British colonial rule in Nigeria.
- (iv) Through campaigns, lectures , rallies they educate the masses on the evils of colonialism. The Labour strike of 1945 led by Micheal Imodu and the effects it had on the economy made the British to institute Arthur Richard constitution of 1946. The hero continue to fight hence by 1954, they became the chief executive in their respective regions. Obafemi Awolowo in the West, Nnamdi Azikwe in the East and Ahmadu Bello in the North. Having got this position, they did not relent in their efforts to achieve independence for Nigeria. Hence, on the 1st of October, 1960 they won the independence of Nigeria. This has shown nationalism and patriotism in action which had influence the struggle for Nigerian independence.

Requirement For The Promotion Of Nationalism And Patriotism

- (i) Good Leadership and government:
- (ii) Enforcement of law Order
- (iii) Guarantees Peoples fundamental human rights
- (iv) Provision of basic amenities for the people
- (v) Development of rural area to stop rural urban migration
- (vi) Fairness in the distribution of the wealth of the nation
- (vii) Creating job opportunities for the people
- (viii) Reward for hardwork and punishment for crime
- (ix) Improving the condition of service of the workers

Manifestation of Patriotism

Every citizen has got the responsibility of showing his love for his father land no matter what type of job he is doing performing. Therefore every good citizen must perform the following in order to show his patriotism for his father land

- i. Payment of tax
- ii. Loyalty, obedience and dedication
- iii. Exemplary life to the youth specially on the part of the teacher part in politics
- iv. Vote and be voted for- taking
- v. Answering any national calls at any time – member of panel, committees etc
- vi. Defends of the nation in any capacity specially in sports
- vii. Joining the voluntary organizations
- viii. Helping the law enforcement agents to expose criminals
- ix. Upholding the nations constitution
- x. Respect for the national symbols
- xi. Not taking part in illegal strikes
- xii. Condemnation of poor leadership (constructive criticism)

Factors That Militate Against The Manifestation Of Nationalism And Patriotism

These are the factors due to one reason or the other prevent the Nigerian from performing their works very effectively they are not dedicated, they show non challant attitude towards their duties, they regard Nigeria as a national cake to be shared among the citizen and some show lip service to the Nigerian activities such factors leading to the aforementioned are

- i. Illiteracy
- ii. Poverty in the country

- iii. Bad or oppressive government due to absence of good leadership
- iv. Materialism on part of the people both youth and adult (lost for wealth). Without working hard for such. Rather the person goes out to commit crime in order to acquire high chieftaincy titles. They commit crime such as 419, forgery, drug pushing, armed robbery, cyber crime- yahoo etc)
- v. Peer groups due to force imitation trying to reap where one did not sow.
- vi. Mis use of political power e.g assassination of political opponents as witness in 1983 in Ondo State and in the fourth republic.
- vii. Deprivation of peoples right
- viii. Underdevelopment of the rural areas
- ix. Creating room for unemployment etc.